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ANSARUDDIN

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وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِىْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُوْنَ ۙ فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ
يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۘ
يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ۚ

Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him, Jubilant because of that which Allah has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them shall come no fear, nor shall they grieve. They rejoice at the favour of Allah and His bounty, and at the fact that Allah suffers not the reward of the believers to be lost. *(Aal-e-`Imran:170-172)*

QUESTION ANSWER SESSION
Mansfield, Midlands Region

بسم الله الرحمٰن الرحيم

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

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Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Editorial

Religious Persecution in Pakistan

In 1974, the so-called religious leaders in Pakistan presented a petition to the government to declare Ahmadi Muslims as non-Muslims. At that time almost all the politicians joined hands with the mullahs to gain cheap fame and to protect their political interests. While addressing the national assembly in Pakistan, Hadhrat Khalifatul Masih III رضی اللہ عنہ, clearly warned all the religious leaders and particularly politicians that they are playing with fire, the flames of which would reach far and wide, resulting inevitably in disastrous consequences. The whole country would come under the grip of such misfortune that it would not be possible to get rid off the bad presage. Huzoor particularly warned the Shia Muslim sect that such a move would have detrimental effects on the peace and harmony of their own community. However, religious hatred was at its peak at that time and nobody paid any attention to the admonition.

God blesses His chosen and righteous persons with illuminated discernment and they deal with affairs in the light of God-gifted wisdom. To honour them, God decrees the same, which they utter and conclude. It has been recorded in Pakistani history that the same events about which Hadhrat Khalifatul Masih III had warned, took place.

The fervour of religious hatred reached its heights and the internal peace and security of the country was shattered forever. For those who had manoeuvred to prevent Ahmadis from entering their mosques and deprived them of the right to worship, it became for themselves a torment and punishment to attend mosques: Sunni Muslims invaded the mosques of Shias and, in retaliation; the Shias attacked the Sunnis resulting in massive bloodshed unparalleled in history. On the incitement of mullahs, countless Muslims were mercilessly murdered during worship resulting in mosques resembling slaughterhouses. As both sects were equally involved in such heinous acts and revenge, it seemed a punishment from God for their atrocities.

It is crystal clear that these murders and revenge attacks are due to their differences in religion and political stance. On the other hand, the history of the Ahmadiyya Community over a century clearly shows that its followers have never attacked anybody despite numerous atrocities committed against them. They have never avenged oppression with tyranny. Their businesses were destroyed, homes have been looted and burned down, and they were driven out of their homeland and even murdered mercilessly. Their only crime being that they accepted the chosen one sent from God. Ahmadis have never retaliated to such atrocities and have always followed in the footsteps of their Master, the Holy Prophet صلی اللہ علیہ وسلم showing patience and remaining steadfast.

A few years ago, eight Ahmadis were martyred during worship in Ghattialian, a small town in Pakistan and later a similar incident took place in Mong, another small town in Pakistan, killing eight Ahmadis. Killing of innocent Ahmadis went on and in April 2010, three prominent and innocent Ahmadis were killed in Faisalabad, Pakistan. Amnesty International and other agencies involved in the welfare of the human rights have expressed their concerns about the situation in Pakistan. They have expressed grave concerns about the safety and future protection of Ahmadis in Pakistan and have worries that atrocities will continue unless the oppressors are dealt with appropriately.

It is an extremely sad fact that the government and the law enforcing agencies clearly recognise the culprits but are shamelessly hesitant to bring them to justice. This clearly reflects their senselessness and stone-heartedness. It is mandatory upon the rulers and those in power to protect the lives and honour of each and every citizen regardless of any differences in belief, colour or creed. The government of Pakistan has utterly failed in this respect. Beyond the shadow of any doubt, they will be answerable before God. Would that they ponder over the fate of their predecessors with regards to how severely Allah Almighty dealt with them.

As far as religious fanatics are concerned they will face humiliation in this world and severe punishment in the world hereafter. Those who murder innocent people make themselves liable for severe chastisement from Allah. Due to repeated atrocities against His chosen and righteous people, sometimes Allah makes the whole nation suffer from serious consequences in the form of various natural disasters. Would that they ponder over and fear Allah's wrath and repent.

Dars ul Qur'an

بســـمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

وَلَا تَقُولُواْ لِمَن يُقْتَلُ فِي سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ

"And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you Perceive not. "(Al-Baqarah, 2:155)

Commentary:

The teaching about steadfastness naturally brings in the question of sacrifices that Muslim were making in the cause of Islam. Therefore, the Holy Qur'an suitably refers to the subject of martyrs. Death is not the end of life, and in this respect believers and non-believers stand on the same footing and enjoy no distinction. Nor it would be wrong to speak of them as dead in the ordinary sense of the word. But the word "Ahyya" or living has been used here about martyrs in a special sense.

Importantly, the word "living" as used above is, in this sense, applied to him who's work, or more properly speaking the cause for which he lays down his life, does not come to an end with his death. The verse, therefore, points out that those who lay down their lives for Islam should not be regarded as dead, because the cause for which they gave their lives still stands and is all the more strongly upheld by others who take their places.

Again, according to the Arabic idiom, "living" is also one whose blood is avenged. The verse implies that as full satisfaction is taken for the blood of Muslims killed in the way of God, not only in the sense that far more non-Muslims join the fold of Islam than those killed in the wars but also in the sense that the number of non-Muslims killed is much larger than those killed among the Muslims, therefore Muslim martyrs are not really dead.

The word "living" may possess yet significance. As a rule, life after death does not fully begin immediately after death. The soul of man continues in a state of torpor for some time after death. This period varies with different persons according to the degree of their spiritual purity. As martyrs sacrifice their lives for the sake of God, their souls do not remain long in torpor but are quickly revived into a new life. This is one of the reasons why martyrs are called living, not dead.

The verse comprises a great psychological truth, which is calculated to exercise immense influence on the life and progress of people. A community that does not duly honour those of its members who lay down their lives for the cause for which the community stands sows the seeds of its ruin. Again, a community which does not arrange to remove the fear of death from the hearts of its members seals its own fate. The verse under comment provides an effective safeguard against both these dangers.

Dars-ul Hadith

Striving in the Cause of Allah

Hadhrat Anas رضي اللہ عنہ relates that the Holy Prophet صلی اللہ علیہ وسلم said: **Strive against the idolaters with your belongings, your persons and your tongues** *(Abu Daud)*.

Abu Hurairah رضي اللہ عنہ relates that the Holy Prophet صلی اللہ علیہ وسلم said: **He who observes the fast for a day in the cause of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth** *(Tirmidhi)*.

Abu Sa'id Khudri relates that a man came to the Holy Prophet صلی اللہ علیہ وسلم and asked: **Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief** *(Bokhari and Muslim)*.

Abu Yahya Kharaim ibn Fatik relates that the Holy Prophet صلی اللہ علیہ وسلم said: **He who spends in the cause of Allah has his reward seven hundred times** *(Tirmidhi)*.

Amr ibn Abusah relates that he heard the Holy Prophet صلی اللہ علیہ وسلم say: **He who shoots an arrow in the cause of Allah has merit equal to the freeing of a slave** *(Abu Daud and Tirmidhi)*.

Abdullah ibn Abi Aufa relates: **On one of the occasions when the Holy Prophet صلی اللہ علیہ وسلم encountered the enemy he waited for the decline of the sun and in the meantime stood up and addressed the people saying: Do not desire a brush with the enemy and continue to supplicate Allah for security. But when you meet the enemy be steadfast and remember that Paradise lies under the shadow of swords. Then he supplicated Allah, Revealer of the Book, Driver of the clouds, Defeater of hosts, vanquish them and succour us against them** *(Bokhari and Muslim)*.

Abu Hurairah رضي اللہ عنہ relates that the Holy Prophet صلی اللہ علیہ وسلم said: **A martyr does not suffer when he is slain anymore than one of you suffers from being bitten by an ant** *(Tirmidhi)*.

Anas رضي اللہ عنہ relates that the Holy Prophet صلی اللہ علیہ وسلم said: **He who supplicates sincerely for martyrdom is granted it, even though he is not slain** *(Muslim)*.

Anas رضي اللہ عنہ relates that **some people came to the Holy Prophet صلی اللہ علیہ وسلم and requested that he should send some men with them who should teach them the Qur'an and the Sunnah. He sent with them seventy men of the Ansar who were known as qaris (Reciters) among them my maternal uncle Haram. These people used to recite the Qur'an and occupied themselves at night with teaching and learning it. During the day, they brought water to the mosque and gathered wood for fuel which they sold and with the proceeds of which they purchased food for those who remained in attendance in the mosque and the needy. These people were sent by the Holy Prophet رضي اللہ عنہ with those who had asked for them but were slaughtered treacherously on the way. While they were being slaughtered, they supplicated: O Allah, convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us. A man approached Haram from his back and transfixed him with his spear, whereupon Haram cried out: By the Lord of the Ka'aba I have achieved my purpose. The Holy Prophet صلی اللہ علیہ وسلم informed his Companions: Your brethren have been slaughtered and they supplicated: O Allah convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us** *(Bokhari and Muslim)*.

Writings of the Promised Messiah عليه‌السلام



Necessity of accepting the Messiah and Mahdi

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that 1 was the person who was to arrive at the beginning of the century for revival of the faith.

My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct.

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet صلى الله عليه وسلم, thirteen hundred years in advance, was myself.

Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without associate, Whose Word is the Holy Qur'an. (Tadhkiratush Shahadatain, pp 1-2).

In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14th century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet صلى الله عليه وسلم. It is also my function to repel all enemies of Islam who arc attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me [Barakatud Dua, p. 24].

In this age, the Holy Prophet صلى الله عليه وسلم has been reviled in abusive writings to a degree to which no other prophet has been reviled in any age. In truth in this age Satan, with the help of all his progeny, is trying his utmost to destroy Islam. As doubtless this is the last battle between truth and falsehood, the age demanded the advent of a Divinely commissioned one for its reform. That one is the Promised Messiah, who is present among you. [Chashmah Maarifat, p. 86].

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet صلى الله عليه وسلم bears witness of me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted (Ayamus Solha, p. 93).

Instructions of
Hadhart Khalifatul Masih V أيده الله تعالى بنصره العزيز

Salat : An Excellent Weapon

"Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah is the greatest virtue. And Allah knows what you do. "(29:46)

In his Friday Sermon of 5 February 2008, Huzoor أيده الله تعالى بنصره العزيز said we are indeed most fortunate to have accepted and believed in the Promised Messiah عليه السلام. However, this acceptance puts huge obligations on us to make endeavours to spiritually attain the station that was granted to the Companions of the Holy Prophet صلى الله عليه وسلم. If this is not our objective then we have not fully understood the purpose of the advent of the Promised Messiah عليه السلام.

Each member of the Community must realise that he will only be truly worthy of the Divine promises made to the Promised Messiah عليه السلام with regards to his community when he will try to purify himself. And Salat is the primary source of purifying the self, as the above verse signifies. The verse speaks of reciting the word of Allah, to spread it to others and to observe Salat, for Salat, when it is observed with its due requisites, is a source of purifying the self.

It is the responsibility of each Ahmadi to focus on observing Salat, and to observe each one at its prescribed time. The five daily prayers are the milestones from where the spiritual journey begins; it is the seed that has the potential of spiritual growth. If one is negligent with Salat, virtues are suppressed in the manner that weeds suppress the growth of a field. It is our task to make the roots of this worship so strong that it safeguards us from all evil.

Indeed it is for us to observe Salat and establish it first, it is as a consequence of observing it sincerely that Salat safeguards us in return. Each Ahmadi should carry out a self analysis to see if he is fulfilling his dues to be a true worshipper of Allah as well as conducting himself with high morals and courtesy with people. It is only then will he be among those who fulfil the purpose of the advent of the Promised Messiah عليه السلام.

The Promised Messiah عليه السلام said that Salat alone is the virtue that dispels satanic weaknesses and that Satan wishes man to stay away from Salat because he knows it is Salat that would purify man. Fasting comes once every year and Zakat is for the well-off to observe. Salat is for everyone and should be observed, seeking Allah s bounties, for the treasures of Allah are always brimful. All that is needed is the certainty that one is standing before an All-hearing, All-Seeing Being Who can provide in a spilt second if He so wishes. Just as a soldier would never surrender his best weapon in a battlefield, Salat is the most excellent weapon for a believer and a believer should safeguard it at all costs.

It is incumbent on each Ahmadi Muslim to honour the pledge they have taken when taking their bai' at

- to demonstrate perfect obedience and endeavour to tread the path which gives them strength to confront Satan, and which strengthens the core of one s belief. He will then experience acceptance of his prayers in the heavens.

Huzur said sometimes two Salats are combined; at times it is due to a valid reason but at other times people simply make it a norm. Huzur said Allah has fixed the time for each Salat as verse 79 of Surah Bani Israel states:

"Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the Qur'an in Prayer at dawn. Verily, the recitation of the Qur'an at dawn is especially acceptable to God.'(17:79)

Huzur prayed that may Allah enable all of us to observe this most significant commandment. We cannot be really useful in the mission of the Promised Messiah عليه السلام who had come to continue the task of the Holy Prophet صلى الله عليه وسلم if we do not purify ourselves and we cannot purify ourselves unless we safeguard our Salat. Indeed the Promised Messiah عليه السلام called the 'spiritual pleasure experienced during Salat the earthly Paradise.

Our Belief and Faith in The Light of Writings of The Promised Messiah

Our belief that we profess in this life and with which, through the favour of God Almighty, we shall pass on to the next life, is that our lord and master, Muhammad, the chosen one صلى الله عليه وسلم is the Seal of the Prophets and Chief of Messengers, at whose hands the faith was perfected and the bounty was completed through which, by treading the straight path, a person can reach God Almighty. We believe with absolute certainty that the Holy Qur'an is the last of the heavenly books and that not a word or vowel point of its laws and limits and commandments can be added to or subtracted from. No revelation can now be received from God, which can have the effect of modifying or abrogating the commandments of the Holy Qur'an, or of changing any single one of its directions.

Anyone who thinks otherwise is, according to us, not believer, and is a heretic and kafir. We also believe that even the lowest stage of the straight path cannot become available to a person without following the Holy Prophet [peace and blessings of Allah be on him] let alone the higher stages of that path. We cannot attain to any stage of honour and perfection or of nearness to God except through the true and perfect following of the Holy Prophet [peace and blessings of Allah be on him]. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet صلى الله عليه وسلم

(Izala-e-Auham, Ruhani Khaza'in, Vol. 3, pp. 169-170)

The five pillars on which Islam is based are part of our faith. We hold fast to the word of God, the Holy Qur'an, to which we are commanded to hold fast. Like Faruq (may Allah be pleased with him), we announce that the Book of Allah suffices us, and like 'Ayesha (may Allah be pleased with her), when there is a difference between the Qur'an and Hadith, we give priority to the Qur'an. We believe that there is no one worthy of worship except Allah and that our lord and master, Muhammad, the chosen one صلى الله عليه وسلم is His Messenger and is Khatam-ul-Anbiya'. We believe in angels, the true nature of resurrection (spiritual resurrection) of the bodies, the Day of Judgement, Heaven and Hell. We believe that whatever the Glorious and Majestic God has stated in the Holy Qur'an and whatever the Holy Prophet صلى الله عليه وسلم has said, is true. We believe that whoever subtracts the smallest particle from the law of Islam or adds to it, or lays the foundation of neglecting obligations and of indifference towards them, is without faith and is turned away from Islam.

I admonish the members of my Community that they should have true faith in the credo that:

لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

and that they should die in this faith. They should believe in all Prophets and all books, the truth of which is affirmed by the Holy Qur'an. They should observe the fast and perform the Salat and pay the Zakat and perform the pilgrimage and carry out all that God Almighty and His Messenger have prescribed and should abstain from all that they have forbidden and thus conform in every respect to Islamic commandments.

(Ayyam-us-Sulah, Ruhani Khaza'in, Vol. 14, p. 323)

No part of my doctrine is contrary to the commandments of Allah and His Messenger. If anyone thinks so, it must be due to his misunderstanding. Anyone who still considers me a kafir, and does not desist from calling me one, should remember that he will be called to account for it after his death. I call God, the Glorious, to witness that I have such firm faith in God and His Messenger that if the faith of all the people of this, age were placed on one side of the scale and my faith is placed on the other side, then, by Allah's grace, my faith would prove to be the heavier.

(Karamat-us-Sadiqin, Ruhani Khaza'in, Vol. 7, p. 67)

The purport of my teaching is: Believe in God as One without associate, and have sympathy with God's creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies and cause no hurt to anyone whether by your tongue or your hands.

Avoid all manner of sin and restrain your passions. Try to become pure hearted, without vice. It should be your principle to have sympathy for all human beings. Safeguard your hands, your tongues and

your thoughts against all impure objects and disorderly ways and all kinds of deceit. Fear God and worship Him with pure hearts. Refrain from committing wrong, trespass, embezzlement, taking bribes or unfair partisanship and keep away from evil companions. Safeguard your eyes against treachery and your ears against listening to backbiting. Entertain no ill designs against the members of any religion or any tribe or group. Be sincere counsellors for everyone. Let no mischief-maker or one given to bad behaviour ever be of your company. Shun every vice and try-to acquire every virtue.

(Kashf-ul-Ghita', Ruhani Khaza'in, Vol. 14, pp. 187-188)

ALLAH THE EXALTED

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadhrat Muhammad, the chosen one [peace and blessings of Allah be on him] on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship, all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.

(Government Angrezi aur Jihad, Ruhani Khaza'in, Vol. 17, p. 29)

The pure life that is free fron [illegible]n is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is.

(Malfuzat, Vol. III, p. 16)

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

(Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 21-22)

The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

(Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 191-192, footnote)

God of Islam Visible in Nature and Perceived by Human Hearts

The God of Islam is the same God Who is visible in the mirror Of the law Of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth.

(Majmu'a Ishtiharat, Vol. II, pp. 310-311)

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the

Holy Prophet Muhammad, the chosen one [peace and blessings of Allah be on him] through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger صلى الله عليه وسلم who manifested God to us and we found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

(Nasim-e-Da'wat, Ruljani Khaza'in, Vol. 19, p. 363]

Praise of the Lord of All the Worlds (Urdu Poem)

How manifest is the light Of the Source of all lights,
Turning the Universe into a mirror For eyes to see His reflection.
When I saw the moon last-night I was overwhelmed with longing,
For it reminded me a little Of the beauty of my Beloved Lord.
His eternal beauty Has set our hearts afire; Mention not to us the beauty Of the Turk or Tartar.
O Beloved! Passing strange and wonderful Is the spectacle of Your glory all around; Whichever way we turn, Is the path that leads to You.
Your own light burns bright
In the resplendent fountain of the sun;
In every star can be seen
The spectacle of Your glowing beauty.
With Your own hands have You Sprinkled salt upon the souls, Causing great commotion of love Among Your anguished lovers.
You have invested each particle With amazing qualities; Who can ever decipher Your boundless mysteries?
No one can fathom
The extent of Your limitless power;
Nor can anyone unravel
The mysteries of this intricate knot.
It is Your beauty that lends charm
To every beautiful face;
So are the hues and colours of each flower and garden
But a reflection of Your loveliness.
The love-laden glances of a beautiful face
Ever remind us of You;
Every curly lock points its finger
In Your direction.
To every believer and non-believer,
Your countenance alone should be the focal point;
But alas! the sightless suffer
From a thousand veils.
O my Beloved, Your enchanting glances Are like the sharp sword
Which cuts off all bondages Of loyalty and love for others.
Only to win Your love Have I reduced myself to dust; Hoping, the pangs of separation May be assuaged a little.
Except when I am with You
I am ever restless;
Like the sinking heart of a patient, Life seems to be ebbing away.
Wherefore this noise in Your neighbourhood?
Pray, tarry not!
Lest some love-lorn lover
Should perish unknown.

(Surma Chashma Arya, Ruhani Khaza'in, Vol. 2, p. 52)

EXALTED STATUS OF THE HOLY PROPHET صلى الله عليه وسلم

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one صلى الله عليه وسلم. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree,... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one صلى الله عليه وسلم.

(A'Ina-e-Kamalat-e-Islam, Ruhanl Khaza'in, Vol. 5, pp. 160-162)

I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad, صلى الله عليه وسلم. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized, as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired.

He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.

(Haqiqat-ul-Wahf, Ruliani Khaza'in, Vol. 22, pp. 118-119|

O all ye who dwell upon the earth, and O all human souls that are in the east or in the west, I announce to you emphatically that the true reality in the earth is Islam alone, and the True God is the God Who is described in the Qur'an, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muhammad, the chosen one صلى الله عليه وسلم. The proof of his spiritual life and holy majesty is that by following him and loving him we become recipients of the Holy Spirit and are favoured with the bounty of converse with God and witness heavenly signs.

(Tiryaq-ul-Qulub, Ruhani Khaza'in, Vol. 15, p. 141)

The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muhammad صلى الله عليه وسلم.... The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first Judgment in the world and revived the dead world, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muhammad, the chosen one صلى الله عليه وسلم. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world. Had that grand Prophet not appeared in the world then we would have no proof of the truth of lesser Prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zechariah, etc. Though they were favourites and honoured and were beloved ones of Almighty God, they are under obligation to this Prophet that they were accepted in the world as true Prophets.

O Allah, send down Thy blessings on him and on his people and on his companions, all of them. Our last word is that all praise belongs to Allah, Lord of the worlds.

(Itmam-ul-Hujat, Ruhani Khaza'in, Vol. 8, p. 308)

When we estimate justly, then out of the whole series of Prophets, we find one of high courage and alive and greatly dear to God, the Chief of the Prophets, the pride and the crown of the Messengers, whose name is Muhammad Mustafa and Ahmad Mujtaba صلى الله عليه وسلم. By walking under his shadow for ten days one obtains that light which before him could not be obtained in a thousand years.... We have found every light by following the immaculate Prophet and whoever follows him will also find it and he will become so accepted of God that nothing will be impossible for him. The Living God, Who is hidden from people, will be his God and all false gods will be trodden under his feet. He will be blessed everywhere and Divine Power will be with him. Peace be on him who follows the guidance.

(Siraj-e-Munir, Ruhani Khaza'in, Vol. 12, pp. 82-83)

Now under heaven there is only one Prophet صلى الله عليه وسلم and only one Book. The Prophet is Muhammad, the chosen one صلى الله عليه وسلم who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the *Khatam-ul-Anbiya*, and the best of men by following whom we find God Almighty and all the veils of darkness are lifted

and the signs of true salvation are witnessed in this very life. The Book is the Holy Qur'an, which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained and the heart is purified of human weaknesses; and being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of complete certainty.

(Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1 pp. 557-558, sub-footnote 3)

It is my personal experience that to obey the Holy Prophet (peace and blessings of Allah be on him) with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

(Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, pp. 67-68)

One night this humble one invoked blessings on the Holy Prophet [peace and blessings of Allah be on him] to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water skins full of light into my house and one of them said to me: These are the blessings that you invoked upon Muhammad (peace and blessings of Allah be on him).

(Brahin-e-Ahmadiyya, Ruhani Khaza'in Vol. 1, p. 598, sub-footnote 3)

Muhammad صلى الله عليه وسلم is the Proof of Himself (Persian Poem)

There is a wonderful light in the person of Muhammad;

There is a wonderful ruby in the mine of Muhammad.

The heart is cleansed of all darkness

When it joins the lovers of Muhammad.

Alas for the hearts of those unworthy ones;

Whom turn their backs upon the hospitality of Muhammad.

I know not of anyone in both the world;

Who has a station equal to Muhammad.

God is utterly displeased with the person;

Who bears a grudge against Muhammad.

God Himself burns that worthless worm;

Which is among the enemies of Muhammad.

If you wish to be delivered from the stupor of the lower self;

Come and join the ranks of the lovers of Muhammad.

If you desire that God should praise you;

Become a true admirer of Muhammad.

If you desire a proof of his truthfulness, become his Lover.

Muhammad himself is the proof of Muhammad.

My body craves to be sacrificed for the dust of Ahmad's feet;

My heart is ever eager to die for Muhammad.

By the tresses of the Prophet of God!

I would die for the illumined countenance of Muhammad.

Cut me to pieces or burn me to death,

I will not turn away from the court of Muhammad.

For the sake of faith, I fear no one in the world:

For I am coloured after the faith of Muhammad.

How easy it becomes to renounce the world,

When remembering the beauty and grace of Muhammad!

Every particle of my being has been sacrificed in his Path,

I have witnessed the latent beauty of Muhammad.

I know not the name of any other teacher; I have studied at the school of Muhammad.

I have nothing to do with any other beloved;

I am a prey to the loving ways of Muhammad.

only crave a single glance;

I need nothing but the garden of Muhammad.

Search not for my anguished heart in my bosom;

I have surrendered it to the lap of Muhammad.

I am the merriest among the birds of Paradise;

that have built their nests in the garden of Muhammad.

You have illumined my heart and soul with love;

My life is an offering to you, O Muhammad!

Were I to sacrifice my life for him a hundred times;

Alas! it would not be worthy of the high station of Muhammad.

So awe-inspiring is the station granted to this champion;

No one can even dare to compete with Muhammad.

Beware, O foolish and misguided enemy!

Beware of the sharp sword of Muhammad!

The path of the Lord God, which mankind has lost;

Seek it in the progeny of Muhammad.

Beware, O denier of the status of Muhammad And of the manifest light of Muhammad!

Even though miracles are no more;

Come and witness them among the devotees of Muhammad.

(Announcement February 20,1893, Majmu'a Ishtiharat, Vol. pp. 371-372)

BEAUTY AND PERFECTION OF THE HOLY QUR'AN

I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is my Witness that if there had been no Qur'an I would have found no delight in life. I find that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. Myself is lost in its beauty. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He, who drinks from it, comes to life; indeed, he brings others to life.

(A'Ina-e-Kamalat-e-Islam, Ruliani Khaza'in, Vol. 5, pp. 545-546)

The Holy Qur'an is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Qur'an. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth that lies outside it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Qur'an at such length as to constitute a surging ocean for the satisfaction of a seeker after truth.

(Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 662-665, footnote 11)

A study of the religions of the world reveals that every religion, except Islam, contains some mistake or the other. This is not because they were all false in their origin, but because after the advent of Islam, God gave up the support of other religions. They became like neglected gardens, which had no gardener to look after them, and for the irrigation and upkeep of which no arrangement had been made, so that gradually they began to decay. Their fruit-bearing trees became dry and thorns and weeds spread all over. Those religions lost all spirituality, which is at the root of all religions, and nothing was left but bare words.

God did not allow this to happen in the case of Islam, as He desired that this garden should flourish throughout. He made provision in each century for its irrigation and thus rescued it from decay. Although at the beginning of each century, when a man of God was appointed for its reform, the ignorant people opposed him and were averse to the reform of anything which had become part of their habits and customs, yet God Almighty adhered throughout to His way. In these latter days also, which is the time of the last battle between guidance and error, finding the Muslims heedless and neglectful in the beginning of the fourteenth century, God recalled His promise and made provision for the revival of Islam. But other faiths were never revived after the advent of the Holy Prophet [peace and blessings of Allah be on him] and they all died. There was no spiritual life in them and errors took root in them, as dirt accumulates in a garment which is much in use but which is never washed. People who had no concern with spirituality and who were not free from the stains of earthly existence

corrupted these faiths to a degree that they no longer resemble the originals.

Consider the case of Christianity, how pure was its origin. The teaching set forth by Jesus was not perfect as compared with the teachings of the Qur'an, because the time had not yet come for the revelation of the perfect teaching and people were not yet strong enough to bear it, yet that teaching was an excellent one and was appropriate for its own time. It guided to the same God to Whom the Torah guided; but after Jesus, the god of the Christians became another god who found no mention in the Torah and was not at all known to the children of Israel. Belief in this new god upset the whole system of the Torah and all the guidance contained in the Torah for deliverance from sin and attaining true salvation and a pure life was frustrated. Salvation and deliverance from sin now depended upon the confession that Jesus had accepted crucifixion for the sake of the salvation of mankind, and that he was the very God Himself. Many permanent laws of the Torah were abrogated and the Christian faith was so changed that if Jesus were to come back to the earth he would not be able to recognize it.

It is a matter of surprise that the people who were admonished to adhere to the Torah set aside its commandments at one stroke. For instance, it is nowhere stated in the Gospel that though the Torah forbids the eating of the flesh of swine yet it is now permitted, nor does the Gospel say that though circumcision is prescribed in the Torah yet that commandment is now abrogated. But all this was done and that which had never been said by Jesus became part of religion. However, as it was God's design to establish a universal religion, namely Islam, the decay of Christianity was an indication of the appearance of Islam.

It is also well established that Hinduism had been corrupted before the advent of Islam and that throughout India idol worship had become common. Part of this corruption resulted in the doctrine that God Who is not dependent upon matter for the exercise of His attributes is, according to the Ariya, essentially dependent on the availability of matter for the creation of the universe. This led to another false doctrine that all particles of matter and all souls are eternal and uncreated. Had they considered deeply the attributes of God, they would never have said so; for if in the exercise of His eternal attribute of creation, God is dependent on matter like a human being, then how is it that in the exercise of the attribute of hearing and seeing He is not so dependent as man is. Man cannot hear without the agency of air and he cannot see without the aid of light. Then is God also dependent upon light and air for seeing and hearing? If He is not so dependent, be sure that He is not dependent upon matter for the exercise of His attribute of creation. It is entirely false that He is dependent upon matter for the exercise of any of His attributes. It is a great mistake to attribute human weaknesses to God; for instance, that He cannot create something from nothing. Man's being is limited and God's Being is unlimited. By the power of His Being, He can create another being. This is the essence of Godhead. He is not dependent upon matter for the exercise of any of His attributes, for had that been so, He would not be God. Nothing can obstruct Him. If He were to desire to create a heaven and earth instantly, He would be able to do so. Of the Hindus those who, in addition to knowledge, partook of spirituality also and were not committed to bare logic, never believed that concerning God which the Ariyas set forth today. This is the result of the lack of spirituality altogether.

All this corruption, some of which is unmentionable and is opposed to human purity, was an indication of the need of Islam. Every reasonable person is bound to confess that a short while before Islam, all other faiths had become corrupt and had lost all spirituality. The Holy Prophet [peace and blessings of Allah be on him] was a great reformer in the cause of truth who restored the lost verities to the world. No Prophet shares with him the pride that he found the whole world in darkness and by his advent that darkness gave place to light.

(Lecture Sialkot, Ruhani Khaza'in, Vol. 20, pp. 203-206)

Two Aspects of Prophethood.

(Extracts from a speech by Hadhrat Mirza Bashir Ahmad Sahib رضي الله عنه
Delivered 28th Dec 1962)

As all of us are very well aware, the central point in the mission of the Promised Messiah عليه السلام revolves round the position of *Mehdi* and *Massih*, which he claimed for himself. On the basis of Revelation he received from God, he claimed, that by the grace of God, he was the *Mehdi* whose advent towards the latter days has been promised in the Scriptures; that through him Allah would make Islam prevail a second time, so that the sun of this religion shall once more shine forth with the same splendour as it had done before, in its initial stage. In further explanation and exposition of this claim, he said that in fact two advents for the Holy Prophet Muhammad صلى الله عليه وسلم had been intended by Allah: (i) the advent connected with the first era of dispensation, which was characterised by strength and power, by awe and majesty, which manifested the dignity and splendour, of the position of Muhammadiyat'; ii) and the second advent, which was connected with his *Jamali* name – Ahmad and was destined to materialise in a deputy and a most devoted servant, this later being the advent referred to in the Holy Quran in Sura Al-Jumu'ah, that in the latter days a people would appear who would be schooled through a *buruz,* and a deputy of the Holy Prophet صلى الله عليه وسلم. Accordingly, we find it stated in the Hadith that when the Quranic verse referred to above came down, and the Holy Prophet صلى الله عليه وسلم was asked who were the people spoken of in this verse, he placed his hand on the shoulders of a devoted disciple named Salman the Persian رضي الله عنه, and replied that even if the Faith disappeared from the world, and became as far removed as the Pleiades, a stalwart of Persian extraction would bring it back to the earth *(Bokhari, Tafsir Sura Jumu'ah).*

So in these days, which certainly represent the latter times of the verse in question, Almighty God has willed that the *jamali* splendour of the sacred name of Ahmad should be manifested at the hands of the Founder of the Ahmadiyya Movement,who is of Persian extraction; and that, following the intervening period of weakness and decline, Islam should again make extraordinary progress, to spread all over the globe. Thus we find in our own day that the seed of this progress has been sown all over the world, through the extensive and triumphant missionary endeavour of the Ahmadiyya Movement; and now this seed shall prosper, to yield its flower and fruit, even as the Promised Messiah عليه السلام has foretold, on the basis of Revelations he received to this effect and there is no one in the world who can stop this from coming to pass. This, and no other, is the rank and position of *Mehdwiyyat,* in regard to which the Holy Prophet Muhammad صلى الله عليه وسلم has said with great emphasis: "If in the span of life allotted to the universe there remains one single day, it would come to be lengthened by God so that He should send the Reformer who would be mine own kin, his name being in accordance with my name, and his father's name the same as that of my father (this being a similitude to denote identical personality in spirit and purpose); by means of the light of guidance, this Reformer would fill the world with equity and justice, even though before his time it may have been full of iniquity and injustice" (*Abu Da-ud, Vol. II, Kitabul Mehdi')*

The idea that the advent has been foretold in the Islamic Scriptures of a bloody Mehdi, who would spread Islam in the world at the point of his sword, is altogether absurd, and quite baseless. There is no such prophecy at all. Ideas of this kind are no more than superficial thinking on the part of short sighted people who took a parable and a similitude in literal meaning. Apart from numerous Quranic texts, which repudiate ideas of this kind, the absurdity of this view becomes evident, on a rational basis, the moment we remember that a faith imposed on the mind at the point of the sword can never breed the required degree of sincerity, without which all religious conviction is reduced to a sham, and a

glaring mockery. Of hypocrisy, of the state of mind that believes one thing and says something quite different, there is no greater enemy than Islam. In denouncing the Hypocrites, the Holy Quran goes so far as to say that, on the Day of Judgement the Hypocrites would be thrown into the worst and the most awful portion of Hell.

The second basic claim of the Promised Messiah عليه السلام is that of *Masihiyyat i.e.* he claimed to be the Messiah whose advent has been foretold in the Holy Quran and the Hadith, to the effect that in the latter days a Reformer, in the spirit of Jesus Christ, would appear among the Muslims, at a time and juncture when Christianity would be in a position of singular strength all over the globe, very advantageously placed to spread the poison of its material and idolatrous views. At such a juncture, this Messiah of the Dispensation of Muhammad صلى الله عليه وسلم would expose the absurdity of Christian Church doctrine, with reason and argument, of which the light and the force would be undeniable and irresistible. In the Holy Quran we read: "Allah would most certainly create *Khalifas,* just as He had created *Khalifas* amongst the earlier people (the people of Moses); and through the instrumentality of these *Khalifas,* Allah would protect His Own religion, from a state of fear and dread, changing to peace and tranquility in the mind of the Muslims" (The Holy Quran, *Sura Nur).*

Similarly, the Holy Prophet صلى الله عليه وسلم explains this in graphic and vivid detail, in the Hadith and this is a passage of which the grandeur should be carefully noted: "Verily, I solemnly swear, in the name of Him Who holds my life in His hand, that the *Masiah, Ibn-i-Maryam,* would most certainly appear in your midst, (in such a splendid manner as to seem as if he were coming down from the heavens); operating as the Arbiter and Judge among you, he would settle all your differences; and coming at a time when Christianity would be in great ascendance, he would break to pieces all its power and glory" *(Sahih Bukhari,* Bab Nazul-i-Isa).

On the basis of Revelations from God Almighty, Hadhrat Ahmad عليه السلام, the Founder of the Ahmadiyya Movement, claimed that he was the selfsame Mehdi and Masih, at whose hands is destined to take place the predominance of Islam as a religion, the progress and prosperity of the Muslims, as its followers, and the utter defeat of Christianity. When you give proper thought to the matter, the claims that he was the Promised Mehdi, and the Promised Mesih, represent one and the same identical position for this blessed Reformer, since both are really two branches, or two aspects, of one and the same mission. This is the reason, the explanation, why passages which embody prophecies in regard to the Mehdi and Masih portray an identical set of circumstances. In his capacity as the Promised Mehdi, what was destined was the revival of Islam: it had been ordained by God in His wisdom, from the earliest beginning of time, that towards the latter days, when signs of decline would show themselves among the Muslims, and they would go wrong in their beliefs, the Mehdi of this *Ummat* would appear, to set their thinking aright. By means of a divine knowlege, vouchsafed to him from heaven; by means of an inner light of true guidance; and with the God-given power of his soul, he would continue to raise the Muslims to higher and still higher elevations and glories. On the other hand, being the Promised Masih, his mission would be that, appearing at the time of an unprecedented material grandeur of the Christian nations, he should break the power of the Cross to pieces, and make Islam prevail again in the world, even as it had prevailed in the First phase and era of its history. Mehdi and Mesih are thus, two names given by the Holy Prophet صلى الله عليه وسلم to the same identical Reformer, in view of the dual nature of his mission. This is the reason why we find the Holy Prophet صلى الله عليه وسلم saying clearly in a Hadith: "There is no Mehdi, except Isa" (Ibni Maja). An indication more plain than this is difficult to imagine, that the self-same Reformer who would come as the Promised Mehdi, he himself would be the Promised Masih as well.

As I have already stated, these two names in fact, represent manifestations of *Jamali* attributes and, indeed, it was essential that it should have been so, since in these days the Muslims are not being subjected to religious pressure and persecution, to make them turn back and recant. Evidently, therefore, in times of peace, when no force was being used against the Muslims, to make them give up this religion, any application of force on the part of the Muslims, to consolidate the hold of this religion on the mind of any people, stood directly opposed to the Quranic injunction that "there should be no compulsion in matters pertaining to religion". For the Muslims to exercise any such compulsion would constitute an utter and flagrant repudiation of

this clear and most valuable principle laid down by the Holy Quran that truest of all guides in all that pertians to morality and ethics. Coming after Moses, whose *Khalifa* he was, and who followed the Law of Moses, Jesus of Nazareth came fourteen hundred years later, in a *Jamali* spirit and colour: but the Jewish people, pinning their hopes to misconceived expectations, remained waiting for the descent from heaven of Elias first, as had been promised (*Kings, 2:11 and Matthew* chapters 11 and 17). Similarly quite contrary to popular expectations, fourteen hundred years after the Holy Prophet Muhammad صلى الله عليه وسلم, the Promised Mesih عليه السلام, instead of being sent down from the heavens, was raised from this earth itself; and just as Jesus عليه السلام of Nazareth served the cause of his religion in a *Jamali* manner, as was the need of the time, in view of the prevailing conditions, similarly it was ordained that the *Masih-i-Muhammadi,* in the most scrupulous allegiance and obedience to the Holy Prophet صلى الله عليه وسلم, should serve the cause of Islam in a *Jamali* manner, strictly in a spirit of peace, without bloodshed, war, or violence, to prove thereby, by means of his word of mouth, his written discourses, and the clear Signs he would show in the furtherance of this cause, that Islam was indeed a religion of such a sweet, deep reasonable appeal to the human mind that it did not need to be pushed down the throat of humanity at the point of sword. Friends should note with care how the Promised Messiah عليه السلام describes the purpose of his mission:

"Allah has sent this Apostle, i.e. this Perfect *Mojaddid,* so that He should prove that all religions and all teachings are worthless when compared with Islam; that Islam was indeed a religion that was far superior to all other religions, in point of its beneficence and blessings, the knowledge and understanding it bestowed on those who came to it, and the heavenly Signs it showed. It is the will and purpose of God that at the hand of this Apostle he should make manifest the excellence and brilliance of Islam and who is there that has the power to alter that which is the will and purpose of the Lord ? Allah found the Muslims, and their religion, in a weak and helpless condition during these days ; and He has come that He should bring succour to these weak people, and to their religion and He is indeed All-Powerful. He does, even whatsoever He pleases Addressing me, God has said, "Walk on the earth in thy power, and exultation, and hope, that people should know thy time has come; and that through thy being, and thy endeavour, the footsteps of the Muslims have reached the top of a firm and lofty minaret. The followers of Muhammad صلى الله عليه وسلم have prevailed even the same Muhammad صلى الله عليه وسلم who is holy and the chosen one of Allah, the head and highest among all the Prophets. Allah will set right all thy works; and He will grant to thee all thy wishes even the Lord God, Who is the Lord of armies, and of hosts. He will turn His attention in this direction; and powerful help from heaven shall be provided for thee" *(Tiryaqul Qulub,* page 61).

Walking in the footsteps of the Holy Prophet Muhammad صلى الله عليه وسلم, with his reasoned and powerful style in speech and writing, the wonderful Sings he showed, and his spiritual teaching and exhortations, the Promised Messiah عليه السلام established a body of devoted followers, in the words of the Holy Quran, who were really a Body of the Followers of Muhammad صلى الله عليه وسلم in the Latter Days ; and by the grace of God, this body of his followers, with their extraordinary endeavour, their preaching, their extensive literature, and their unprecedented financial sacrifices, have brought into being an organisation for carrying the message of Islam to all corners of the globe. Although in numerical strength, in financial and other kinds of means, this *Jama'at* is still extremely weak, veritably only a minor fraction, as compared with the vast numbers of the rest of the Muslims, its missionaries have penetrated to the remotest parts of the earth, where they are striving day and night to uphold the banner of Islam, and the fair name of the Holy Prophet Muhammad صلى الله عليه وسلم. Leaving aside India and Pakistan, more than a hundred missionaries are working in various well established mission centres, spread all over the world, where serious minded people are turning their attention to Islam. In Europe and America, where, only forty or fifty years ago, there were people who regarded with a deep suspicion and prejudice everything connected with Islam, now, by the grace of God, and through the blessing of the prayers of the Promised Messiah عليه السلام, and the force of the great longing of his soul in this respect, there is coming to be visible a gradual change among these very people, so that a growing number among them have begun to book upon the Islamic Teaching with deep appreciation. The result is that the Islamic principles, as an ideology, are rising higher and ever higher in the estimation of thinking people everywhere. It is of course true that this progress, as yet, is only like a

seed just beginning to sprout out as is always the way of God in regard to such things; but the vigour displayed by this seed is undoubtedly such that people gifted with discernment and a far-sighted vision even today can visualise the powerful, out-spreading tree to which it is destined to grow very soon; and Christianity, for a long time which held an arbitrary mandate over practically the whole world, is now steadily shrinking in logical and moral defeat. In Africa, where trained and subtle Christian missionaries were building a new citadel for the Christian Church, their competent observers have been forced to confess that: "In Africa, if Christianity draws to itself one person, Islam attracts as many as ten into its fold" (World Christian Digest, June 1961. Sense translated from quotation given in Urdu).

It is only due to the grace of God, the spiritual concentration of the Promised Messiah عليہ السلام, his deep and soulful prayers in this behalf, and the humble endeavour of the Ahmadiyya Movement, that leaving aside Pakistan and Indian territories, in Europe, America, Africa and Asia, alone, there are 32 Ahmadiyya missionary centres, with 118 missionaries. Of this force, 68 are Pakistanis, sent from the Headquarters of the Movement while 50 are local Ahmadis educated and trained for the work. It is to be carefully remembered that these are not mere mercenary workers : they are people who believe in the Islamic ideals with a depth of conviction that has actuated them to study this religion to its innermost soul, and then to dedicate their entire lives to the noble task of carrying this light to mankind everywhere, at great personal hardship and trial, borne in cheerful fortitude, for a cause they hold to be the most worthy ; and as far as human eyes can see, they form part of the holy body of the godly people specially commended in the Holy Quran. In other fields of activity, also, the Ahmadiyya Movement is characterised by the same kind of speed and effective planning for the holy war, waged in scrupulous peace, on which they have embarked for the good of mankind. For instance during the past few years, as many as 290 new mosques have been built in foreign countries. New schools and educational institutions started by the Movement in Europe, America, and Africa, number 44. Nineteen missionary journals are published from various foreign countries. Translations of the Holy Quran have been prepared in eleven European, American, and African languages, of which five have come out in print, while arrangements are being made for publishing the remaining six as well. Missionary literature, published in the form of tracts and leaflets, is in addition to all this ; and what is specially heartening in connection with these activities is the fact that their volume and range is increasing, widening from day to day. On the basis of this evidence, we can justifiably conclude that the day is not far distant in regard to which the Promised Messiah عليہ السلام wrote as follows, in the light of knowledge in regard to the future vouchsafed to him in Revelations from God:

"Ye all the people, listen carefully, and remember, that these prophecies are from God Almighty, Who made the earth and the heavens. He will spread this, His Own Movement, in all countries, with reason. He will make it prevail everywhere. The days are coming—indeed they are very near, when, all over the world, there shall be only one religion which people will mention with respect. Allah will invest this religion, i.e. Islam, and this Movement, i.e. the Ahmadiyya Movement, with extraordinary blessings even such as shall seem to be supernatural, and He will utterly disappoint those who long to see its destruction. And this dominance shall last for ever, even until the coming of *Qiyama*

Very well, and clearly, bear in mind that no one will come down from the heavens. All our opponents, alive at this moment, shall pass away from this world; but none among them shall see Isa, son of Mary, coming down from the heavens. Then the children of their children also shall pass away, and they also shall not see the son of Mary coming down from the sky. Then Allah will cause a great uneasiness to spring up in their mind, that the time of the dominance of the Cross also had gone by and the world had passed into anther phase, another era, but Isa, the son of Mary, had not come down from the heavens. Then, all at once, so to say, people endowed with wisdom and discernment will get disgusted with this belief; and counting from this day, the third century will not be completed, when all those waiting for the appearance of Isa, among the Muslims, as well as the Christians, will give up this belief in a great disappointment and a piteous disillusionment. Then, all over the world, there shall be only one religion, only one guide, only one leader".

The Promised Messiah عليہ السلام, Founder of the Ahmadiyya Movement, was born on Friday,

February 13, 1835. This was the time of Sikh supremacy in the Punjab, and the closing period of the rule of Maharaja Ranjit Singh. Hadhrat Ahmad's father, Mirza Ghulam Murtaza, died in 1876 ; and though, even prior to this, Revelation and Inspiration had started to come to him from God, subsequent to the sad demise of his father it grew in volume and frequency, to such an extent that it came to resemble a steady downpour of rain from the heavens. In other words, the moment he was deprived of the protecting hand of his father, Allah Himself firmly took hold of his hand.

In March, 1882, the Promised Messiah عليه السلام received the first Revelation of the call to the Ministry *(Braheen-i-Ahmadiyya,* Part III), page 228), this having been the beginning of the great spiritual Jehad, right from the time of Adam, which has been waged by every Reformer and Apostle from God. But even to this day, the Promised Messiah عليه السلام had not started taking bai'at (pledge of initiation and loyalty) from those who flocked round him; nor had he yet laid down the foundation of the Ahmadiyya Movement. But, in obedience to Divine command, this step was taken early in 1889, from which time began a steady recruitment into a heavenly army. Having received Revelations to this effect, the Promised Messiah عليه السلام, soon after, put forth the claim that he was the Promised Messiah عليه السلام, and Mehdi. This gave rise to a furious storm of opposition on all sides, which raged without abatement till the time of his death, in 1908. In fact, the opposition continued to increase in volume, range, and ferocity, all sects and sections of the people looking upon Participation in this unholy campaign as a matter for great pride. As stated by the Holy Quran, thus was the Divine *Sunnat* fulfilled, that no Reformer ever comes from God, except that he is denied by his people, violently opposed, and subjected to vile abuse and ridicule *(Sura Ya-seen,* verse 31).

After receiving the Revelation which called him to the Divine mission, the Promised Messiah عليه السلام lived for slightly over 26 years. After he had started taking *bai'at,* he lived in this world for about 20 years, counted in lunar years, which period makes neary 21 years. On one side, all this long period was spent in extreme opposition, of a very painful type, on the part of the common people and the Ulama ; while, on the other, it was, throughout, marked by an extraordinary manifestation of the Promised Messiah's عليه السلام singularly arresting *Jamali* attributes. This being the Sunnat of Allah, and just as it had happened in the case of the Holy Prophet Muhammad صلى الله عليه وسلم, some people, very close of kin, also took up an extremely hostile attitude ; people of the small town where he was born ; the rural and urban people all over the country ; the rich and the poor ; the Ulama among the Muslims ; those with the Western type of education, as well as the common people among them; the Christians, and the Hindus, and the followers of all other religions; in short, the people of all sections and sects joined this virulent and unholy campaign, with equal misguided fervour. But at every step the remarkable *Jamali* attributes of the Promised Messiah عليه السلام shone forth with an extraordinary brilliance, even until the whole world came to perceive that this full moon, which had taken its light from the sun, that was the Holy Prophet Muhammad صلى الله عليه وسلم, was certainly not one which the brilliance could be put under a shadow by anything they might do against him. As the days went by, the righteously inclined, from all sections, classes, and religions, began to be attracted to his mission ; and by the time of his death nearly four hundred thousand devoted men and women had been gathered into the fold.

Since the source of all beauty and goodness is Almighty God alone, while explaining what is meant by *Jamali* attributes, the Promised Messiah عليه السلام has very beautifully put it in a couplet:

When I saw the moon last night,

I was overcome by a great Restlessness,

since it bore A trace of the Beauty

Which characterises the Sweetheart!

(Surma Chashm-i-Arya)

As if drunk with the love of God, he says further in the same poem : Without Thee, I get No peace, even for a moment : My heart begins to sink, As sinks the heart of a man Who is seriously ill. Please, O please - look quickly, and see what is this commotion. This noise in Thy lane, Lest some one, in the mad Intensity of his emotions, Should come to lose his life ! The truth is that the real source of the beauty of everything in this world is only God. It is He that invests all beautiful things with the appeal which belongs to them; and it is He, alone, that bestows stateliness and grandeur on them. While in one you find the strong, dazzling light, like that of the sun, which the eye cannot bear

to look at, such is the majesty and awe it inspires in the heart of man, in the other you find a coolness and peace, as one feels when looking at the moon which works like magic ; and the wisdom of God has demanded that in the case of His Apostles and Prophets He should institute phases of *Jalal* and *Jamal.* Although Moses and Jesus were both Prophets in one and the same chain, obeying and operating the same law, the specific conditions of the times of each necessitated that, along with the new law given to Moses, he should be invested with *Jalal,* great majesty and awe, while Jesus came to serve the same law in a *Jamali* manner and spirit. In the New Testament, Jesus himself plainly conceded his subordinate position in this respect, when he said:

"Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *(Matthew* 5:17, 18) The same two phases of *Jalal* and *Jamal* are also found in the Muhammadi dispensation. The Holy Prophet Muhammad صلی اللہ علیہ وسلم came with a *Jalali* manifestation, of which the dazzling splendour conquered Arabia, rather, in fact, the entire known world of the day, in a strikingly brief spell of time. But his devoted servant, his perfect *zil,* the Messiah of the Muhammadi dispensation, came with a gentle and soft light, which characterises the silver sickle of a new moon, which gradually waxed into the cool splendour of the moon when it is full, and slowly came to envelop the whole world in the great charm of its magic appeal. These phases of *Jalal* and *Jamal* in heavenly movements are based on a great and deep wisdom. When Allah desires to set up a new *Shariya,* and a new order based on that *Shariya,* He raises a Reformer in a *Jalali* manifestation. On the basis of a firm organisation, such a Reformer creates a new body of men who subject their lives to the new law, creating a basis for a new kind of society, which necessitates a measure of political power. But when the introduction of a new *Shariya* is not the will and purpose of God, and the aim is only revival of a former *Shariya,* and the reformation of beliefs and actions in the light previously provided, the Reformer appears in a *Jamali* complexion, who works more through gentleness, love, sympathy, a spirit of humility, education, and reformatory programmes. Prayers and miracles, however, are a common feature of both kinds of manifestations, i.e. *Jalali and Jamali,* since both these factors constitute the soul in all spiritual and religious orders, all organisations and social set ups. Moses came with a *Jalali* manifestation of his power as a Prophet; and Jesus, appearing 1400 years afterwards, came in a *Jamali* manifestation, characterised by a gentleness, and humility of spirit and approach. Similarly, the Holy Prophet Muhammad صلی اللہ علیہ وسلم came in *Jalali* manifestation, with a grandeur, a political power and prestige, which made his enemies tremble with fear; while 1400 years afterwards his disciple, his devoted servant, Ahmad علیہ السلام, the Messiah of the Muhammadi dispensation, came in a spirit of peace, with a white banner, from the firmament of divine guidance; and thus has been fulfilled what had been said by Allah—fulfilled with justice and truth.

As I have stated just now, the Promised Messiah علیہ السلام was a reformer who came with a *Jamali* manifestation, as a deputy and servant of the Holy Prophet Muhammad صلی اللہ علیہ وسلم, just as, in the dispensation of Moses, Jesus had come with a *Jamali* complexion. It is, however, to be remembered that where a Reformer appears in *Jamali* or *Jalali* manifestation of his power, it does not mean that his mission bears no sign of the corresponding manifestation—that a Jamali Reformer has no Jalali aspect at all nor a Jalali Reformer any Jamali complexion in the nature of his mission. What is meant by these terms and expressions is just this that a Jamali, or Jalali aspect dominates, in their character and personality, and in the main events of their ministry. Otherwise, all Reformers, Apostles, and Prophets, bear both a Jalali and Jamali manifestation, though either the one, or the other aspect predominates in their method of work, and the achievements of their ministry. Allah sends Reformers in Jalali manifestions when the occasion demands the establishment of a new Law and a new Shariya, or for its consolidation. On the other hand, a Reformer is a Jamali Reformer when this aspect predominates in his mission and achievement, though on occasions the Jalali complexion, too, gleams out in portions of his ministry. But the focal point of their ministry remains predominantly Jamali. Moreover, the Jalali and Jamali aspects are also to be found in the work of the Khalifas and successors of the Reformers. Looked at from this angle, Hadhrat Abu Bakr's Khilafat had a Jamali complexion, while Hadhrat Umar was a Jalali Khalifa. Similarly, in the Ahmadiyya Movement, the first Khalifa, Hadhrat

Maulvi Nur-ud-Din had a Jamali aspect. But, as stated in the prophecy in regard to the Muslih Mau'ud, Hadhrat Khalifatul Masih II has been held to constitute a Jalali manifestation of the awe and majesty of God. The deep wisdom which underlies the Jalali and Jamali manifes-festations in various heavenly ministries constitutes a vast and a fascinating subject in itself, of which we need not here go into the details.

In any case, since the Promised Messiah عليه السلام, the Founder of the Ahmadiyya Movement, was a Jamali Reformer, like Jesus of Nazareth, the Jamali aspect predominates both in his personality, as well as the character of his ministry ; and one comes to feel as if this embodiment of graciousness, love, gentle counsel, and forgiveness, had taken his birth under the special influence of those aspects of the Holy Prophet Muhammad صلى الله عليه وسلم, to which his well known attributive name of Ahmad was, in the first place, most appropriately applicable. The Promised Messiah عليه السلام, married; and he had children, and a band of devoted followers, while his enemies too reached the limits in their deep hostility. Efforts were made to inflict serious injury on him; conspiracies were hatched with these end in view ; false criminal and civil suits were instituted against him in the law courts of the country, to cause loss of time and energy ; and a compaign was also launched to turn the government of the land against him, by means of supplying false and grossly misleading reports in regard to the nature and purpose of his mission. His followers also were subjected to various kinds of persecution. But throughout his life, the Promised Messiah عليه السلام maintained an attitude of gentleness, forgiveness and an all embrasive kindness, not only for those who were his kin, and his relations, but towards all mankind, including his bitterest opponents, and enemies. He also remained consistently loyal towards the lawfully established government, even though many of its administrators subjected him to annoyance and persecution, in various ways. All this was a manifestation of the Jamali aspect of his ministry, of which another instance is not found in human annals of his time.

Pre Walk Dinner at Birmingham Council House

Alhamdolillah, the pre-charity walk dinner, officially launching the Peace Walk for Charity due to be held on Sunday 13th June 2010 in Birmingham took place on 1st May 2010. It was held in the sumptuous surroundings of the Banqueting suite, Council House, Birmingham.

47 external distinguished guests attended the dinner, including the Lord Mayor and Lady Mayoress of Royal Leamington Spa; the Mayor of Sandwell; John Hemmings PC for LibDem Yardley, Birmingham; 16 Charity representatives, 4 Head Teachers and the Head of the main Birmingham Sikh Temple. Councillors of Birmingham and Leamington Spa and our chief guests of the evening, The Lord Mayor of Birmingham, Cllr Mike Wilkes and Lady Mayoress of Birmingham, Vivienne Wilkes also graced the occasion.

The function commenced with registration and reception. In the reception area of the suite, all 12 charities were provided with stalls to display their brochures and other promotional materials for guests to look through.

The function began with the programme, chaired by Amir Saheb, Rafiq Ahmad Hayyat. After Tilawat and translation by Syed Naseer Ahmad, Sadar Saheb, Ch Waseem Ahmed welcomed the guests by introducing the Jamaat and giving some facts regarding the history of the Charity walk over the years.

A reply was then given by the Lord Mayor of Birmingham, essentially thanking MAA UK for deciding to hold the walk in Birmingham, giving his good wishes to the Organisation and the potential walkers and then giving some details regarding one of his own chosen charities, The Birmingham fund for Pancreatic Research.

This was then followed by the Mayor of Sandwell's speech, which stated his appreciation to the organisers for selecting his own charity and then went on to give some details regarding his chosen charity. The Lord Mayor of Royal Leamington Spa followed by commending the Jamaat for the good work being done worldwide and commented on how organised we are after having visited us our Jalsa last year. He then went on to talk about his own chosen charity.

Representatives of the other 12 chosen charities gave a brief presentation on the work done by their organisations and thanked MAA UK for choosing them as recipients of the money collected from the charity walk.

John Hemmings, Parliamentary Candidate for Yardley, Birmingham (Lib Dems) commended MAA UK for the good work being done and for choosing Birmingham as the venue. He then gave his good wishes to all the walkers and organisers for the day of the walk.

A brief outline of the walk route was then given by Syed Imtiaz Ahmed, Regional Nazim Midlands, via a power point presentation. Pictures were also shown of some of the main points of interest to be seen on the walk route. All guests present were requested to support the walk so that maximum funds could be raised.

Amir Sahib UK, Rafiq Ahmad Hayyat, then gave the closing remarks. He commended MAA UK for the work it was doing. In addition, he very eloquently highlighted the bad image Islam has been given by the media and the general Islamaphobia arising as a result. The importance of true Muslims doing good deeds and integrating in order to allay these fears was also stressed upon. After silent prayers led by Amir Sahib, guests were served with dinner.

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"This incident causes the utmost grief; these killings were utterly barbaric. All three Ahmadis were extremely good natured and righteous persons. May Allah elevate the status of the deceased in heaven and grant patience to those who have been bereaved."

He continued:

"Faisalabad has recently become a place of much anti-Ahmadiyya agitation. Ahmadis are being targeted and either kidnapped or killed... If Ahmadis are being killed then they are being killed for a purpose. Every murder becomes a means of success for our community. These three martyrs and all other Ahmadi martyrs will continue to live forever... I would like to however warn Ahmadis in Pakistan, particularly those who live in areas where cruelty is prevalent, to take care in their daily travels. May Allah protect all Ahmadis."

Village Tableegh Activities

Manchester South North West Region

Report by Qaid Tableegh UK

The Village 'Crewe' near Manchester has been allocated to Majlis Ansarullah Manchester South for its village Tableegh campaign.

On 20th March 2010, Majlis Manchester South arranged a Tabligh Stall and Exhibition at Crewe village Library Hall. 80 non-Muslim guests visited the exhibition and showed keen interest by asking Malik Mohammad Akram Sahib (Missionary for the North West region) various questions. The guests asked questions about numerous topics including the concept of the Second Coming of Prophet Jesus; The Holy Quran and Bible; Prophets and their role; the concept of the Holy Ghost and Spirit; Jihad in Islam; the Taliban; terrorism; the status of women in Islam and the role of our community in British Society.

On 3rd April 2010 a question and answer session was organised at the Crewe Village Library. The meeting was chaired by Naib Sadar Dr.Ch.Ijazur Rehman. After recitation of the Holy Quran, Dr Mohammad Tanvir Arif, Regional Nazim of the North West Region, presented a brief introduction about the Jamaat. Dr.Ch.Ijazur Rehman then introduced Imam Sahib to the audience, who spoke on the subject of "How to build a harmonious society". Imam Sahib highlighted the importance and relevance of the subject in contemporary Britain, explained the definition and determinants of a harmonious society and elaborated on ten principles expounded from the teachings of the Holy Qur'an and the sayings and practice of the Holy Prophet of Islam. He particularly emphasised that a positive change can easily be brought about in society if all sections, regardless of their individual ideological, ethnic or cultural backgrounds, agree to cooperate with each other for noble causes. This was followed by questions from the audience.

The Mayoress of Cheshire East, Mrs Margaret Simon, also attended the meeting. In her vote of thanks she emphasised the relevance of the themes being discussed and elaborated on activities and initiatives promoted by her in relation to multicultural aspects of the society in her area of jurisdiction. She emphasised the universal nature of good values and thanked the organisers for choosing Crewe village as a venue for such an interesting seminar.

Zaeem Sahib, Majlis Manchester South, Rana Saleem Ahmad and his team members, all deserve special prayers and thanks for their dedicated efforts.

Press Release

3 Ahmadi Muslims Killed in Pakistan in Barbaric Attack

It is with great sadness that the Ahmadiyya Muslim Jamaat confirms that on 1st April 2010 three members of its community in Faisalabad, Pakistan were killed in a barbaric attack. The Ahmadis were killed for no other reason than the fact that they were Ahmadi. There should be no doubt that these were targeted killings which took place in response to the continued rallies of anti-Ahmadi fanatical groups who continue to preach that those who kill or harm Ahmadis will be rewarded by God. Such fanatics are murdering in God's name despite the fact that they have not even a single ounce of honour or decency. Indeed they are infused by nothing but hatred and jealousy.

The three Ahmadis killed were all part of the same family. The deceased were Mr Sheikh Ashraf Parvez (60), Mr Sheikh Masood Jawed (57) and Mr Asif Masood (24). Sheikh Ashraf Parvez and Sheikh Masood Jawed were brothers and Asif Masood was the son of Sheikh Masood Jawed.

At around 10pm local time on 1st April the three Ahmadis were returning home in their car from the shops 'Murad Cloth House' & 'Murad Jewellers' which they run and formed their long term family business. These shops are based in the Rail Bazaar in Faisalabad. As the car reached Canal Road, near the Faisal Hospital, waiting for them were four or five persons parked in a white car. Suddenly those inside the white car started firing at the car of the Ahmadis and all three Ahmadis were seriously injured. The attackers fled the scene. Before reaching the hospital all three Ahmadis died.

Sheikh Ashraf Parvez is survived by his wife, two daughters and two sons.

Sheikh Masood Jawed is survived by his wife, two daughters and two sons.

Asif Masood is survived by his wife and infant daughter.

Recently Faisalabad has become increasingly dangerous for Ahmadis with continued anti-Ahmadiyya propaganda and planned violent attacks. These three killings follow on from the recent murder of another Ahmadi, Mr Laiq Ahmad, in Faisalabad.

Speaking about the murders in Faisalabad, the Head of the Ahmadiyya Muslim Jamaat, Hadhrat Mirza Masroor Ahmad said:

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ANNOUNCEMENT FOR ADMISSION
TO
JAMIA AHMADIYYA UK 2010

Jamia Ahmadiyya UK will be holding entry tests on 27th and 28th July 2010 for this year's intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are GCSE, A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judges for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليه السلام

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2010 entry MUST arrive by 30th June 2010. Applications received after that will not be considered this for year.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
2 South Gardens
Colliers wood, London
SW19 2NT

For any further help or clarification, please telephone:
020 8542 9850 or 020 8544 2862
Fax: 020 8417 0348

Jamia is open from Monday to Saturday from 8 am to 2 pm.
Visitors are welcome ONLY by prior appointments.